

are gratified to learn that Mr. B. designs to publish a short biography of John Brainerd, which will make an appropriate appendix to the life of the distinguished missionary.

BOSTON RECORDER.

FRIDAY, SEPT. 30, 1842.

(From our Correspondent.)
MOUNT WASHINGTON,
BERKSHIRE CO., MASS. AUG. 30, 1842.

How few of the citizens of Massachusetts are aware that such a town as Mount Washington exists within their limits! How much smaller still is the number, who know that this town contains the most romantic and sublime scenery in the state! Yet such is the fact; and two days at least are requisite fully to explore and appreciate it. The name given to this place conveys the idea that it is a mountain rather than a town. But the fact is, it is both. The whole town consists of a vast pile of mountains; being the southern and most lofty part of that bold parapet—the Taconic range,—which bounds Massachusetts on the west. True, the place from which I date, and where most of the inhabitants of the town reside, is a valley; but it is nearly 2000 feet above the Housatonic, which flows a few miles to the east.

A lovely vale, and yet uplifted high
Among the mountains; even as if the spot
Had been from oldest time, by wish of theirs
So placed to be shut out from all the world."

On either side of this valley the mountains rise from 500 to 1000 feet. That on the east towards Sheffield, is the highest and most interesting; and one of the prominent objects that demand the traveller's attention. In the late Final Report of the Geology of Massachusetts, an attempt is made to fix the name of ex-governor Everett upon this mountain; since it seems to have had no good and uniform designation hitherto. I cannot perhaps do better than to quote from that Report, a description of the view from its summit.

"In central part is a somewhat conical, almost naked eminence, except that numerous yellow pines, two or three feet high, and whortleberry bushes, have fixed themselves wherever the crevices of the rock afford sufficient soil. Thence the view from the summit is entirely unobstructed. And what a view!

"In depth, in height, in circuit, how serene
The spectacle, how pure!—Of nature's works
In earth and air,—
A revelation infinite it seems."

"You feel yourself to be standing above every thing around you; and possess the proud consciousness of literally looking down upon all terrestrial scenes. Before you on the east, the valley through which the Housatonic meanders, stretches far northward in Massachusetts, and southward into Connecticut; sprinkled over with crops and glebs, with small sheets of water and beautiful villages. In the south-west the gigantic Adirondic, Riga, and other mountains more remote, seem to bear the blue heavens on their heads in calm majesty; while stretching across the far distant west, the Catskills hang like the curtains of the sky. O what a glorious display of mountains all around you! O how does one in such a spot turn round and round, and drink in new glories, and feel his heart swelling more and more with emotions of sublimity, until the tired optic nerve shrinks from its office.

"Ah, that such beauty, varying in the light
Of living nature, could be portrayed
By words, not by the pencil's silent skill,
But in the property of him alone
Who hath beheld it, noted it with care,
And in his mind recorded it with love."

"This certainly is the grandest prospect in Massachusetts; though others are more beautiful. And the first hour that one spends in such a spot, is among the treasures that memory lays up in her store-house."

I will add only, that a view from this mountain reminded me more than any other spot which I have ever visited in New-England, of the prospect from the top of the White Mountains in New Hampshire.

The other principal object of scenicographical interest in Mount Washington, is a remarkable gorge, cut through the lofty ridge of the Taconic in the west part of the town, by a small, and so far as I know, a nameless stream, which empties into Hadson river. It is quite removed from any public road, although one formerly approached it from the state of New-York. At present, the best course is to go from Egremont into Mount Washington; (the only comfortable way of getting into the town from the north,) and when you reach the first school house, to leave your carriage at the house of a Mr. Schott, and thence proceed to the gorge on foot, almost two miles. As you begin to descend the Taconic on the west side, and a cleared spot opens a commanding prospect into New-York, through the deep gorge, disclosing in the distance, mountain beyond mountain, interspersed with cultivated valleys, dense forests, and small sheets of water, while the noble Catskill looms up above every thing else in the far distant horizon. You descend nearly 2000 feet from this spot, and reach the upper part of the gorge, and here you find the small stream, not more than one or two rods wide, plunging down one steep after another, till within the distance of 50 or 60 rods, it has descended more than 300 feet. Two of the cascades are from 50 to 60 feet in height, and the jagged jutting walls of the stream, the huge boulders that block up its bed, and the overhanging trees, form the wildest and most romantic scenery that can be conceived.

As you thread your way along the south side of the stream within the gulf, in one place you find yourself in a vast arching cavity, where the sun never shines, and where the rock rises over your head nearly 200 feet, and projects at its top some 20 or 30 feet. It is probably the most interesting spot in that chain, to go to the top of this overhanging rock, and lying down upon its thin edge, to look down into the fruitful gulf to the depth of 154 feet, where the foaming waters are tumbling amid the huge boulders. I felt there more creeping and shrinking of the nerves than on Table Rock at Niagara; partly, perhaps, because the rock beneath me now appeared so thin and so full of cracks, that it seemed to need only a stamp of the foot to plunge a portion of it and myself into a chasm deeper and darker than that at Niagara.

The whole spot is, indeed, one of great interest; and although I have now visited it three times, I do not find my interest diminish. And I might say the same of many other spots in Berkshire county, which I cannot now describe. But in their examination the traveller can spend a week or fortnight in the most delightful manner.

A few rods above the upper end of the gorge above described, stands a saw mill and a hut. A few years since, I enquired at the door of that hut where was the fourth which led to the falls, say 15 rods below. The woman of the house replied that she really did not know, as she had never been there! Soon after I met her son, a fine looking

boy of 10 or 12 years old. I offered him a tract. But he said he could not read. "Do not your father or mother read?" "No; but John (the hired man) can read." Soon after I enquired of the boy in the presence of his father, how old he was. He said he did not know; but his father answered that he was eleven. Surely thought I, this scene does not reflect much credit upon Massachusetts. But I ought to say that the people of Mount Washington generally, so far as I saw them, are highly intelligent and hospitable.

I intended to have added a few remarks upon some of the curious geological features which are exhibited in the region of Mount Washington. But I perceive that neither my limits, nor the patience of your readers, will permit. I will, however, take this opportunity, to make a remark or two of a more general character, on the connection of geology with religion; because I apprehend there is a wide-spread misapprehension in the religious community on this subject. Some weeks since, it was remarked in the New York Journal of Commerce, by the editors, that they believed it to be now the general opinion of geologists, that the six days of creation, mentioned in Genesis, are to be regarded as long and indefinite periods. I confess that I was rather surprised at this statement, from gentlemen so well acquainted with general science and literature as the conductors of that paper. And I have been equally surprised not to see it corrected by any other paper. It leads me to suspect that such may be the general opinion in our country, respecting the views of geologists.

Now the fact is, that there is scarcely a geologist of distinction in Europe or this country, who does not believe that the six demurgic days of Moses were literal days. I ought, perhaps, to except one distinguished gentleman in our country, who, many years ago maintained that they were long periods; and it may be, (though I doubt it) that he is still of the same opinion. But in Europe, even Mr. Faber, who was the great champion of this interpretation, gave it up several years ago. Geologists almost universally believe now, that there was a long period,—it might be of thousands or millions of years,—between the time of the creation of the universe out of nothing, and the first of the six days. This period Moses passes in silence, and then proceeds to describe the creation of the present races of animals and plants in six literal days. Such an interpretation will, I apprehend, be far less objectionable to most Christians than that which converts days into long periods; and therefore, in justice to geologists, it ought to be stated in our religious papers at least.

P. S.—Do the people of Boston City know that there is such a place in Massachusetts as Boston Corner? It forms a school district of some 700 or 800 acres of good land, at the very southwest angle of the state. Nearly the whole width of the state, its west line runs near the top of the Taconic ridge; but near the southwest corner, it descends the mountain so as to include the level land called Boston Corner. Politically the people there are attached to Mount Washington. But a mountain more than 2000 feet high, and too steep for roads, separates them; and it requires 15 miles travel for the people of the Corner to get into Mount Washington. Their business and sympathies most of course be with the people of New York, who are close at hand. And why the Legislature of Massachusetts refuses to comply with the wishes of the Corner to be set off to New York, I can hardly conceive.

CONSTANT READINESS FOR DEATH.

A most important consideration, urging this, is found in the danger of delusion that attends a mere death-bed preparation for eternity. It is well known that the human mind is liable to deception in regard to religious matters, even under the most favorable circumstances. Persons in health, and in the use of all their powers, have passed through various religious exercises, which were supposed, at the time, to be the genuine workings of piety. But a few weeks or months have shown them more illusions of the mind. Now if such facts, which none dispute, occur in the history of those in health, it needs only a calm use of our reason and a serious attention to facts to show that there is still greater danger of delusion in the case of the sick and dying. For

1. They that are approaching the grave without preparation must grasp at something to support the soul. They have not the broad sea of life now to sail on, but the narrow stream of death is, in a few days, a few hours or a few moments, to be passed. There will be, of course, a vehement effort of the mind to grasp at any thing that can afford the least shadow of hope. In a desperate need of support, in a devouring famine of the mind, that may be laid hold upon which may be supposed, but is not its proper food; which deludes only and cannot feed, nourish and save it.

2. Stimulating medicines, so necessary to alleviate the pains of the sick, create often an exhilaration of body and mind, affording great liability to religious deception. We have seen the influence of such stimulants upon persons in health in producing deceptive religious emotions. We cannot doubt this source of danger to the sick.

3. Then comes the fact that weakness of the body is attended with debility of the mind. Its powers are enfeebled. Its moral discernment may be impaired, and it cannot discriminate between truth and error, nor judge whether its religious emotions are, or are not, in accordance with the divine standard.

4. Surrounding, sympathizing friends too, are anxious that hope from some quarter may arise and are strongly tempted to deprecate a fair appearance, when there may be in fact no proper ground of hope; and their kindness cannot forbear pointing the eyes of the sufferer in the same direction.

5. The hurried manner in which, what is done, must be done, is another source of danger. Hasty acts are liable, for that reason, to be unwise—to be deceptive in regard to their real character.

6. Let the fact be considered too, of the startling and alarming frequency which the supposed genuine religious experience of an apparent death-bed has proved itself spurious, by the return of the recovered person to his sins. Where is the pastor that cannot relate cases of this kind?

Such facts as are above stated, proclaim, that persons on a sick and dying bed are exposed to deception in regard to religious feelings and prospects. It would be madness to affirm that possibility of persons in health, and deny it of those on a sick bed. We are able to detect the delusion, or rather it develops itself in the cases of those in health—the process of time revealing it. But in regard to the dying, there is no opportunity for this, the victim passing away to the eternal world!

These facts invite in pressing the appeal on all to the day of work of preparation for death before the dying day comes. Then there will not be the hazard of deception which attends the attempts to do this work, amid the distracting scenes of closing life.

MORAL CONDITION OF FRANCE.

The Correspondent of the New York Observer states, that not more than half of the French know how to read, and that a large proportion of those who know how, actually read nothing; and even of those who do read, most of them read what does them more harm than benefit. The thing most extensively read is the Almanac, of which more than two million of copies are annually circulated. But the Almanac chiefly used, is filled up with foolish legends, prophecies, and superstitions. Next to these come the political papers, which are filled with debates and party wranglings, calculated to stir up the bad passions, and with novels of the most immoral tendency. Then comes the tribe of French novels, which are of a character too bad to name; and this fills up the reading of the great mass of the French population, who read any thing at all. The writer supposes there are not more than a million of copies of the Bible in all France, leaving thirty millions destitute of the word of God. There are two societies, one in Paris, and the other in Toulouse, which are laboring to supply the deficiency of Bibles and other good books; but their means are small, and their efforts limited. They greatly need the aid of the friends of religion in this country. Moreover, their operations are opposed and their coloratura abused and persecuted by the Romish clergy, who find no fault with the circulation of the pernicious publications already alluded to. There is, however, some improvement in prospect, as to reading, there being 33,000 primary schools in which are 3,000,000 of children, 1600 classes of adults, with 62,500 pupils, and 51,000 children in infant schools.

CAPE PALMAS—COLONIZATION—MISSIONS—POPERY.

The Report of the Committee of the American Board, on the subject of the difficulty between the Mission at Cape Palmas and the Colonial Government has, no doubt, been read with deep and painful interest. This able committee, at the head of which was Chancellor Walworth, came to the conclusion that the local authorities find what they regard as the temporal interests of the colony opposed to the objects of the Board, to Christianize and civilize the native inhabitants; and this renders the colonists hostile both to the native inhabitants of the coast and to the missionaries who are laboring for the spiritual welfare of the natives. This being the case, it has become necessary that a divorce should take place between Colonization and Missions. We believe the result of planting colonies of civilized or semi-civilized inhabitants among uncivilized or barbarous tribes, has ever been the same as it has proved in the present instance. It was so in this country; and it has resulted in the extermination of the native inhabitants. It was similar in South Africa, as appears from the publications of Dr. Phillip. The English missions near Sierra Leone, according to his account, experienced more difficulty from the Colonial government than from any other cause. In these remarks, however, we would not be understood as opposing the objects of the Colonization Society; but only to state our conviction that, from the nature of things, and the certain operation of unscientific human nature, it must fail of becoming the medium of communicating spiritual blessings to the benighted tribes of Africa or any other land. It is worthy of inquiry, however, whether Romanism may not be at the bottom of the affair at Cape Palmas. It is to be remembered that Popery is the prevailing religion of Maryland; and the Catholic influence may be such in the Colonization Society of that state as to render it hostile to Protestant missions. We must now expect to meet the Jesuits in every possible form of hostility to the Protestant faith; and that, at every point of the compass.

LAWS OF SLAVE STATES.

The Legislature of Louisiana has recently passed a law, that no free negro, mulatto, or person of color shall come into that state on board of any vessel or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and that in case any vessel shall bring any such person into the harbor, he shall be arrested and confined in prison, till the departure of the vessel, when the master of the vessel bringing him shall pay the expenses of his confinement; and he is required to give bond for the payment of these expenses, within three days after the arrival of his vessel, or he and his owners are jointly and severally subject to a fine of \$1000. In case of the neglect of the master of the vessel to transport the person of color out of the state, the sheriff is required to do it at the person's own expense, or if he be unable to pay it, at the expense of the state; and if he should be afterwards found within the limits of the state, he is subject to five years' imprisonment, at the expiration of which, if he remain thirty days, he may be imprisoned for life.

This law is clearly unconstitutional, as will be seen by the 23 section of the 4th article of the Constitution of the United States, which declares that "the citizens of each state shall be entitled to all the privileges and immunities of citizens of the several states." Colored persons are as much citizens of Massachusetts as any other persons; and as such, they are entitled to the protection of their rights and persons. The rights of every citizen of Massachusetts, as well as of every other free state, are trampled under foot by this iniquitous statute. If Louisiana is permitted thus to outrage and abuse one class of our citizens, why may she please treat any other class in a similar manner. On this subject, the Editor of the Boston Courier very justly remarks:

If it were of no practical importance, it would be an insult to all the free States, and a disgrace to Louisiana. But its practical operation will work very considerable injustice, and great inconvenience and loss to large numbers of persons. Among the few employments exercised by colored men, (be the reason what it may,) those of cook and steward of our ships are among the most common and important. Probably five-sixths of the ships which sail from the ports of the free States to New Orleans, have colored cooks and stewards; at least one, and usually both; and many of the packet ships carry a colored stewardess. Assuming the number of vessels belonging to all the free States to be 1000, and that each of them has two colored men on board, it gives us fifteen hundred colored men, (a very low estimate,) and allowing two thirds of them to have had heretofore been on board, and the remainder one third on board, and it gives us fifteen hundred colored persons deprived of employment, except on the most degrading conditions, by this act. Many masters and owners being unwilling to give the bond required, and take the risks attending it, decline to carry colored cook or steward at all. This puts them to great inconvenience, because it is sometimes difficult to find white cooks and stewards; and they are not always the best when found.

But suppose the master of a vessel, of a good size, to be able to get a white cook or steward at all, to take a colored one, as heretofore—a colored, free citizen of Massachusetts. The instant he arrives at New Orleans, no matter how urgent the business, no matter how much he may be wanted to wait upon a sick master or officer, no matter how much his own health may need attend-

ing to, off he must go to the calaboose, and there remain six weeks, perhaps, or six months, should the ship be detained so long, and suffer the punishment of a criminal for being a negro. Our worthy citizen, the Rev. Mr. Snowden, and our distinguished countryman, Charles L. Remond, who a few months since was greeted and honored in the saloons of princes in Europe, would be subjected to the same treatment.

We trust the Legislature of this State will take up the matter, and demand the repeal of this odious and unconstitutional law; and should they be slow to enter upon it, the petitions of the people should call them to their duty. Moreover, we hope persons will be found to bring the matter before the United States Court, where, we doubt not, the law will be declared null and void.

FUGITIVES FROM SLAVERY.

A number of slaves have recently escaped from their masters in Missouri, being assisted in their flight by the inhabitants of Adams Co. Ill. from which it is said a fugitive cannot be taken into slavery. Nineteen fugitives left Troy, N. Y. for Canada, a few days ago. Hundreds have passed through New York for Canada every year for several years; and there is a vigilant and effective committee in that city, whose business it is to aid them. If these were white fugitives from slavery in Algiers, no one would think of any thing but rejoicing; but as, by the constitution and laws of our land, we are legally bound, when demand is made in the proper manner, to restore the fugitive to his master, many persons would say such joy would be sinful. We have, however, two laws, both of which are older than the constitution of the United States, and of higher authority than the decisions of the Supreme Court; and by these laws we may rejoice over the escape of a slave as much as we please. The one is found in an old volume of statutes, very much neglected by the law makers of our slaveholding Republic, and reads as follows: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."

The other is written in man's nature—it is the instinct of liberty; and if we were commanded not to rejoice in the delivery of a man from bondage, we could not possibly obey the mandate. The following circumstances are related by a correspondent of the Emancipator:

A free colored man from Clear Spring, Va., named John, came to New York, and he and his two children, and, having simple means, started on a journey for his and their health, as every Southern gentleman and lady are very much in the habit of doing in dog days! At New York they paid their fare through Rochester. But, as they were about leaving Albany, two slaveholders, Wm. Peyton, and another man, who was plantation overseer to Dr. Wharton of Clear Spring, (the alleged owner of the fugitives), interrupted their journey by arresting them, and charged them with stealing, alleging that he had stolen \$500 from Peyton. One of the women was arrested as accessory to the theft.

A search of the persons and baggage of the accused did not produce the story; and the evidence of Peyton and his ally was so contradictory and evidently false and simulated, that our friends saw that it was only a means of detaining the accused for other ends. The police magistrates committed them for further examination. But the Habeas Corpus removed the matter before the Judge of the Superior Court, by whom the charge was dismissed as frivolous. The woman was arrested on the spot as a fugitive slave. But, after some delay, the Court discovered that, as a State magistrate, he had no power to act in the premises, and discharged the writ. The party instantly "made tracks" for Canada.

Not content with the game with the two gentlemen from Clear Spring, they were first arrested and committed to jail, on a charge of defamation, in alleging and swearing that the colored man was guilty of grand larceny. The higher magistrates, on the charge of grand larceny, dismissed the charge. But they were again arrested and committed for "false imprisonment." Being unable to obtain bail they are still in jail. Should they escape this charge, it is intended to arrest them for perjury, if which it can hardly be doubted that both, or at least Peyton, was guilty.

—Dost. 12, 15, 16.

MONROVIA.

Rev. Charles Rockwell, in his "Sketches of Foreign Travel," has the following interesting description of a visit to Monrovia. The freedom of social intercourse with the people of color at Liberia, of which he speaks, shows that the feelings of repugnance with which such things are viewed in this country are not founded in nature, but that it is rather the result of circumstances, and therefore not invincible.

"It was on the Sabbath, late in the month of November, 1836, that we came to anchor in the harbor of Monrovia. As the day is there observed as strictly as in a Scottish New-England village, we saw nothing of the colonists until Monday, though they must have been anxious to know who we were, and what news we had brought them during our visit to the distant settlements along the coast, our intercourse with the colonists was every where free and familiar, and apparently gratifying to both parties.

Mr. Williams, who has for years been the acting agent of the American Colonization Society, was in the city, and in doing so, hours of the place. He was from Petersburg, Virginia, where, if I mistake not, he was once a slave. He has a peculiarly modest, sedate, gentlemanly deportment, and judiciously selected to represent the United States, by his intelligence and good sense, justly secured the esteem and confidence of those with whom he has had intercourse. He came to Africa as a clergyman of the Methodist church, and for a year or more was engaged in the self-denying labors of a missionary among the natives, at a distance of 150 miles in the interior. Under the title of Vice-Agent, he has for years been at the head of the colony; and as far as I could learn, has discharged the duties of his office as to secure the confidence alike of his fellow citizens, and of the society from which he received his appointment.

"The Secretary of the colony, who is also the editor of the Liberia Herald, was a native of Virginia, but was educated in part in Boston. He is a man of dignified and gentlemanly deportment, and an able, correct, and vigorous writer. He came to Africa at an early age, that his manners may be more of the African; and he has never been known to have a skin whiter than his own. Such specimens of the colored race I have seen nowhere but in Africa; and surely, those who take pleasure in beholding in man the image of his Maker, it were worth a voyage to that continent to witness so pleasing a spectacle. The different physical features in the colony, at the time of our visit, were also men of color; and we met with individuals in other walks of life, whose intelligence, energy, and independence of character, would have done no discredit to any community.

We were every where hospitably received, taking our seats with the public dinner which they gave us on shore, and entertaining them and their ladies on board our ship. The houses of the wealthy class are two stories high, of a good size, and with drawing rooms furnished with sofas, side boards, and other articles of luxury and ease. Most of the colonists, however, live in houses of a story and a half, high, framed and covered in New-England style, and having besides the chamber, small but convenient rooms on the lower floor, while the cooking is commonly done, as in the southern United States, in cabins distinct from the house, to avoid the annoyance of smoke and heat. In attending to the day, we met with an attentive and devout audience; and among the females, it

struck me that there was a larger proportion of silk dresses than is often to be met with in congregations with us. There is commonly preaching in all the churches three times upon the Sabbath, and once or more during the other days of the week.

"At a wedding party, which I attended, there was a degree of form and etiquette, such as to remind one of the remark made by a foreign traveler, that the colored people were the most polite class he met with in the United States. On the tables to which we were invited, was bread, obtained from a small breed of native cattle, which are very fat, together with mutton, ham, eggs, fowls, fine oysters, and fresh fish, sweet potatoes, oranges, bananas, and other tropical fruits, with excellent bread, pastry, and sweetmeats. The cooking was very good, having been done by those who had been trained in the first families in our Southern States. Among our young officers, there were several who found in the colonies old family friends of their own, or of their near relatives and neighbors; and the feelings of interest and attachment that were exhibited in such cases, and the liberal presents made on both sides, showed that the meeting was far from being an unpleasant one."

RELIGION IN INDIANA.

Rev. E. Goodman, in a communication to the Watchman of the Valley, written while attending the meeting of the Synod of Indiana, gives the following cheering account of what the Lord has done for the churches of that state:

From the reports made by the respective ministers, at the morning prayer meetings, it appears that the Lord has done a great work in Indiana this year past, such as the Presbyterian church in this state cannot boast of having experienced. Among the churches that have shared in this "refreshing," I have noted Terra Haute, Indianapolis, New Albany, Mount Taber, Salem, Delphi, Dayton, Greensburg, and Evansville. The interesting features of these revivals, I must not particularly notice the number of their converts, their power—nothing less indeed than the most powerful of God—and the previously improving character of many of their subjects. Many very interesting cases of conversion were noted by our brother Beecher of Indianapolis, and others, some of which I hope, with the assistance of the brotherhood of God, and the previously improving character of many of their subjects. Many very interesting cases of conversion were noted by our brother Beecher of Indianapolis, and others, some of which I hope, with the assistance of the brotherhood of God, and the previously improving character of many of their subjects.

There is one aspect particularly, in which these revivals hold out a bright hope of promise to the future of the churches of Indiana. In the midst of the most distressing destitution have sent out the mountains the Macedonian cry, long and loud, "Come over and help us!" Our schools of the prophets are opening wide their doors for the instruction and training of Eastern people for the spiritual service of the West. And while these institutions and facilities are offered almost everywhere, the Spirit of God—blessed be his name—is sending forth a host of laborers to fill the ranks of the kingdom of Christ. "Great is the company of preachers," which we are expected to come out of these revivals. The attention of Synod is directed particularly to this object. Dr. Beecher, I understand, has addressed a number of young men whom the camp-meeting at Taber brought out—report says, of the same subject; and as if the Providence of God had sent this special object in view, it is an interesting fact, that in all the recent revivals of Indiana, there are more male than female converts. This can make ministers for our western churches, in greater numbers than all that the "man of sin" can supply, with his vast resources.

REVIVALS.

LYNCHBURG, VA.—Rev. E. H. Campington, in the Philadelphia Observer, an interesting account of a Revival in Lynchburg, Va., at a mental meeting, which resulted in the joyful conversion of about sixty. He says:—

Our communion service in July was one of deep interest and solemnity. The sacrament was administered in the afternoon, when there were services in the other churches, and many of our Christian brethren of the 1st Presbyterian church, Methodist Episcopal, Methodist Protestant, Episcopal, and Baptist churches, united with us in commemorating the dying love of Jesus, our Lord and Saviour. One of the most delightful features of this work of grace, was the harmony and brotherly love, which existed among the different denominations. Our church was the place where all who loved our Master, met together in the afternoon, and in the evening, both at the meetings for preaching and for prayer, ministers of the different denominations, and frequently you might hear their voices in unison, in prayer, or exhortation.

RICHMOND, VA.—The Editor of the Observer, a friend sent in a letter that from October 2000 persons have been added to the different churches in that city, as the fruits of the revival.

RELIGION IN NEW-YORK.—From the Nation, the State of Religion within the bounds of the General Association of the state of New-York, to learn with satisfaction that an encouraging series of revivals, among the Congregationalists of that state, and that cheering Revivals have been enjoyed in many places.

REVIVAL IN DOVER, N. H.

At our recent visit at Dover, wishing to prepare a sketch of the history of a church connected with so many interesting reflections, we were supplied the pastor, Rev. Mr. Young, to furnish us with information of a revival occurring under his ministry, of which no statements had been given to the public. In compliance with the request, Mr. Young has sent us the following communication, which, though not designed for publication, we venture to use entire, instead of altering or abridging it.—Ed. Cong. Jour.

Dover, Aug. 26th, 1842.

DEAR BR. WOOD.—The revival, of which I wished some account, commenced unobtrusively upon my settlement, Nov. 20, 1841. My preaching was both practical and pointed. I intended to awaken the sleeping consciences of the people. Our numbers both on the Sabbath and at week meetings began to increase. I visited many from house to house, making religious conversation and prayer my principal duty in every family. I held ward meetings, visiting the families of the poor, and awakening them to the necessity of a free religious interview. These were a very effective means of enlisting the sympathies of the people, and awakening a spirit of prayer.

During the winter we held one or two camp-meetings, which had a very happy effect, and afforded indications of the Spirit's presence. In February I spent a day or two at Great Falls, where a very interesting revival was in progress. It was a very encouraging account to my people, and much encouraged them. In March I spent nearly a week at Portsmouth, where a most powerful work was in progress; of this I gave a full and interesting account to my people, and the effect was great. Christians saw that divine blessings were falling all around us, and took courage to apply themselves with new zeal and confidence to the throne of grace, and other religious duties. Many sinners, whose feelings were already enlisted, on hearing that others were pressing to the kingdom of Christ, took courage and resolved to try themselves. I preached a series of sermons on the character and offices of Christ; another on the nature and necessity of regeneration. I dwelt much upon the last and extreme duty of the sinner, and also upon the full assurance of his acceptance, if he would only turn to Christ.

Once or twice I detained those who were disposed to stay after evening service for private conversation; and perhaps twice requested those who desired a remembrance in the prayer meeting, to rise. With these exceptions, my meetings were held, not on the Sabbath, but on the days of the week, and were of a very interesting character. At the close of the service, I requested those who were desirous of personal conversation to call upon me at my study. These invitations were accepted, and a very large number of persons called upon me. I conversed with the most entire freedom to visit and converse with me. Individuals of every class

thanksgivings and our prayers before God. It was to my vision the vastness and the blessedness of the work laid before the Society, in the presence of God, of carrying the Gospel to the "poor," and to the "lost," and to the "perishing." Blessed, most blessed is the privilege enjoyed by those who enter on this labor of love, and who are blessed in the institution that seeks to minister to the intellectual and spiritual good of the human race, and to the souls of the perishing. There is no more to seek and save that which was lost, and to make the neglected family in this Church, and land shall be brought out.

Rev. E. Goodman, in a communication to the Watchman of the Valley, written while attending the meeting of the Synod of Indiana, gives the following cheering account of what the Lord has done for the churches of that state:

From the reports made by the respective ministers, at the morning prayer meetings, it appears that the Lord has done a great work in Indiana this year past, such as the Presbyterian church in this state cannot boast of having experienced. Among the churches that have shared in this "refreshing," I have noted Terra Haute, Indianapolis, New Albany, Mount Taber, Salem, Delphi, Dayton, Greensburg, and Evansville. The interesting features of these revivals, I must not particularly notice the number of their converts, their power—nothing less indeed than the most powerful of God—and the previously improving character of many of their subjects. Many very interesting cases of conversion were noted by our brother Beecher of Indianapolis, and others, some of which I hope, with the assistance of the brotherhood of God, and the previously improving character of many of their subjects.

There is one aspect particularly, in which these revivals hold out a bright hope of promise to the future of the churches of Indiana. In the midst of the most distressing destitution have sent out the mountains the Macedonian cry, long and loud, "Come over and help us!" Our schools of the prophets are opening wide their doors for the instruction and training of Eastern people for the spiritual service of the West. And while these institutions and facilities are offered almost everywhere, the Spirit of God—blessed be his name—is sending forth a host of laborers to fill the ranks of the kingdom of Christ. "Great is the company of preachers," which we are expected to come out of these revivals. The attention of Synod is directed particularly to this object. Dr. Beecher, I understand, has addressed a number of young men whom the camp-meeting at Taber brought out—report says, of the same subject; and as if the Providence of God had sent this special object in view, it is an interesting fact, that in all the recent revivals of Indiana, there are more male than female converts. This can make ministers for our western churches, in greater numbers than all that the "man of sin" can supply, with his vast resources.

REVIVALS.

LYNCHBURG, VA.—Rev. E. H. Campington, in the Philadelphia Observer, an interesting account of a Revival in Lynchburg, Va., at a mental meeting, which resulted in the joyful conversion of about sixty. He says:—

Our communion service in July was one of deep interest and solemnity. The sacrament was administered in the afternoon, when there were services in the other churches, and many of our Christian brethren of the 1st Presbyterian church, Methodist Episcopal, Methodist Protestant, Episcopal, and Baptist churches, united with us in commemorating the dying love of Jesus, our Lord and Saviour. One of the most delightful features of this work of grace, was the harmony and brotherly love, which existed among the different denominations. Our church was the place where all who loved our Master, met together in the afternoon, and in the evening, both at the meetings for preaching and for prayer, ministers of the different denominations, and frequently you might hear their voices in unison, in prayer, or exhortation.

RICHMOND, VA.—The Editor of the Observer, a friend sent in a letter that from October 2000 persons have been added to the different churches in that city, as the fruits of the revival.

RELIGION IN NEW-YORK.—From the Nation, the State of Religion within the bounds of the General Association of the state of New-York, to learn with satisfaction that an encouraging series of revivals, among the Congregationalists of that state, and that cheering Revivals have been enjoyed in many places.

REVIVAL IN DOVER, N. H.

At our recent visit at Dover, wishing to prepare a sketch of the history of a church connected with so many interesting reflections, we were supplied the pastor, Rev. Mr. Young, to furnish us with information of a revival occurring under his ministry, of which no statements had been given to the public. In compliance with the request, Mr. Young has sent us the following communication, which, though not designed for publication, we venture to use entire, instead of altering or abridging it.—Ed. Cong. Jour.

Dover, Aug. 26th, 18

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[illegible][illegible][illegible]

Members of Pacific and Eastern branches of the Society are invited to attend the 1964 Annual Meeting, to be held at the Sheraton and Domestic Guilds Hotel, Toronto, on June 11-12-13, 1964. The theme of the meeting is "The Heritage of the World". For the latest city and country details, the package or retail, or by mail, write to:

Also—constantly on hand, an address and *Intermarriage*, which are being distributed free of charge to all members of the Society. For French and Basle Roman, Thompson, British Columbia, and a very variety of other books, write to: The Canadian Book Company, 77 Court St., Corner of Bloor St. W., Toronto, Ontario, Canada.

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THADDA S.

June 12, 1964.

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